



THE KOREA MISSION FIELD

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LEADING ARTICLES:

About Missionary Survey.

Sidney J. W. Clark.

A Retreat for Prayer.

W. C. Erdman.

Indications of the Spirit Working.

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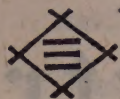
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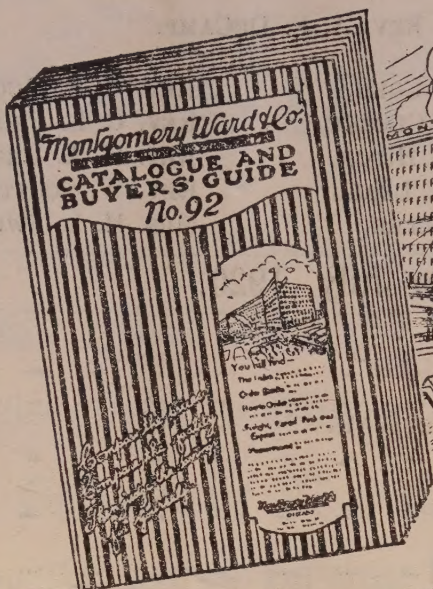
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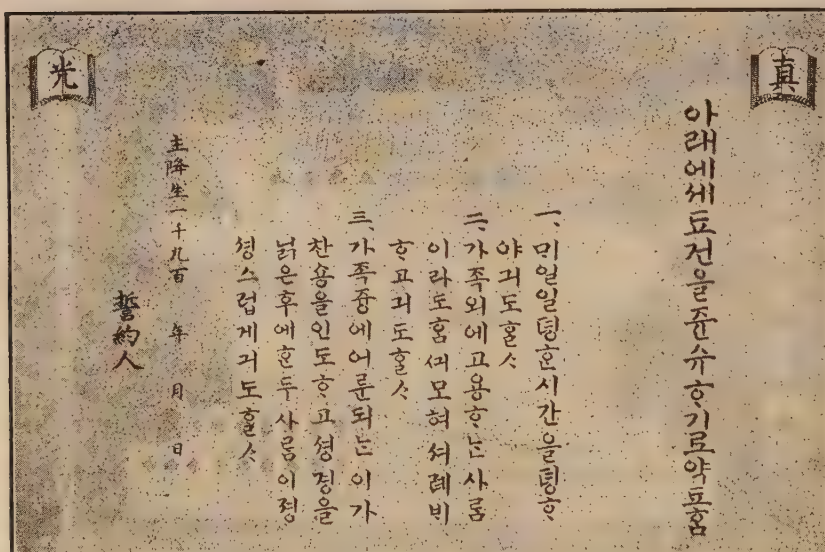
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(See page 146).



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THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

issued by the Federal Council of Evangelical Missions in Korea

VOL. XVI.

JULY, 1920

No. 7

Editorial.

The Personal Equation in Prayer and Revival.

PERSONALITY is the regnant concept of human knowledge which conditions all thoughts and experience really worth while. A speech which moves a multitude of hearers in the right direction may be great, but the speaker is greater. The Bible is indeed great, even "the book of books," but its Author is transcendently greater. Love may be the greatest thing in the world, without which "I am nothing," and yet love itself is nothing, and less than nothing, without a lover, even as thought without a thinker and life without a liver are necessarily unthinkable! "Christian Science," in discrediting personality, discredits Christianity's God Who is a person in that He reasons, wills, loves and chooses. Men also are persons, for they do these personal acts, being made "in the image of God."

SALVATION in Jesus the Christ is unspeakably great, in that it normally regulates men's personal relations, making them filial toward God and fraternal toward one another. Revival means the quickening and strengthening of these personal relations, and prayer is vital as a means to that end. But real prayer is *personal* and direct. Every precious truth of God has been travestied by men, but prayer has been camouflaged to suffocation. Through multiplied second-hand indirections we have succeeded chiefly in obscuring God and in hiding our personal selves from one another. Job says, "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee I abhor myself and repent in dust and ashes." A like personal glimpse of the personal God granted to Isaiah and Saul of Tarsus equipped them for service which has astonished the centuries!

WHEN through prayer one wins closer touch with our Father he instinctively seeks fellowship with like minded brethren, even as Elizabeth, angel taught, immediately sought the presence of the Virgin Mary, who alone could understand and give longed for sympathy. This craving for fellowship in the personal deeps is partly met by prayer meetings, class meetings, Keswick Conferences, etc. Of such desire was born "The Covenant of Prayer" last January, of which there was and is no organization, the participants simply drawing together and agreeing, by enrollment, to pray daily for a mighty outpouring of the Spirit of God upon Korea and the world, and also to pray severally for one another. This last item has been a precious privilege because fostering and developing personal prayer through fuller acquaintance with each others' needs, trials and triumphs; but, because of the weight of numbers, this item, as an obligation, by common consent has been reluctantly remitted and that matter left entirely to the option of each member in the future.

EARLY in May the Covenant of Prayer normally fruited in a "Retreat for Prayer," (see Mr. Erdman's article on p. 140) concerning which I will name but two phases, (a) such a laying bare to one another of personal needs, besetments and victories as was explicable best by the

Scripture, "Where the Spirit of the Lord is, there is liberty;" and (b) the realization of the normal prayer-meeting, vital in promptness and in conservation of every moment and with a true balance of testimony, conference and prayer. The morning meeting of two hours and a half was always without a suggestion of tedium, "Te Deum" excluded tedium.

OUR great hope is not in the Covenant of Prayer but in the God of the Covenant. It is also in those who have not enrolled with us, either because they have not understood our unorganized simplicity or because, to them, there seemed a better way. God bless us all for bringing blessing to others, including the dear aged brother, whose precious letter of fellowship in prayer follows,—

PALISADES, NEW YORK, APRIL 6, 1920.

REV. A. F. DECAMP,

DEAR SIR:—

Somebody, I do not know who, sends me the KOREA MISSION FIELD regularly. Perhaps, my unknown friend has subscribed for a year. But if not I would like to subscribe and will do so on learning the state of the case.

I find myself in perfect sympathy with the Editorial in the January number, and Mr. Bull's "Call to Prayer," and Bishop Herbert Welch's "The Missionary Attitude," and "E. T. C's" "The Covenant of Prayer," the last two in the March number received today. For many months, perhaps several years, I have been remembering several times a day Christians in Korea, Rev. F. S. Miller and Dr. S. P. Tipton by name, and of late especially I have been concerned for the Christians in prison. Baron Saito I remember as frequently, asking that he may have patience with Koreans and respond with cordiality to the letter of the Federal Council of September 29 last. While speaking of intercession, I have as frequently asked that the Emperor and Empress may become favorable to Christianity, and the Government as well; also I pray for the Severance Hospital. And also I remember the Anti-Prostitution Society of Tokio, and the Woman's Christian College, of Tokio, which last I hope is to become a most precious blessing to Japan.

As frequently my prayer goes out for the children of Mohammedans, Buddhists, Taoists and Shintoists in the Christian Schools of Japan and Korea, and for that matter of China, the Philippines, India, Persia, Western Asia, Egypt and Africa, finishing up with Central Asia, Siberia and Russia. It is one of my chiefest of pleasures to go over *the entire world* in this manner several times a day and during nightly waking hours. You can see by this why I said at the beginning of this letter that I find myself in fullest sympathy with your Editorial of January, and similar articles.

I take the "*Moslem World*" and send it occasionally to Rev. F. S. Miller of Chung-ju. In the last number there appeared, tucked away in a corner, an earnest appeal from Mesopotamia for prayer for the missionaries there in their work, and for the English Government that it may favor missionary enterprise there, and that converts may be wisely handled, and live so as to bring their Mohammedan associates to Christ. I do not need to say that since I read the modest appeal I have many times a day responded to it.

I am an elder (80 years old) in the Presbyterian church here, and kept housed by asthma, and though I manage to get to our prayer meeting I see few people. But I make it up by prayer for public men, the Peace Congress, Germany, Russia, Turkey and what not. So I consider my life, once *very* active, still useful. From all this you may imagine I am sincere in what I have said on the first page of this letter, and I shall continue with great zeal to remember the tried band of Christians in Korea, asking for the outpouring of God's Spirit on you all.

Sincerely yours,

WINTHROP S. GILMAN.

About Missionary Survey.

By SIDNEY J. W. CLARK.

The writer has recently been travelling in India, China, Korea and Japan discussing with missionaries, representing many different societies, the question of Missionary Survey. In spite of the deluge of questionnaires which has rained upon them in recent years, and which have been replied to with much labor and thus far, little visible result, the need of Survey is generally admitted, and a willingness to further a Survey which has definite, practical ends in view, is still expressed. The broad-minded opinion is held that Survey, being a new science, questionnaires hitherto circulated ought to be regarded as of a tentative, experimental character, although they may not be so regarded by those responsible for them. An exception is made in the case of those issued by the China Continuation Committee from which valuable results, with good justification, are expected.

Why do we need a Survey? The answer is because we need to know the actual facts of the missionary situation. Missionaries do not know them; officials in the foreign field do not know them; nor do the heads of the Home Boards know them. How can we therefore, address ourselves to the great task of world-wide evangelization and church planting, and use our resources to the best advantage whilst we are in ignorance of these facts? It is quite realized that missionary work has scarcely yet begun. It is estimated that 1,000,000,000 souls still remain to be evangelized. We have scarcely even entered upon the pioneer stage of missionary work! If we visit the great cities in the different foreign fields and see the magnificent Mission Colleges, Schools, Hospitals and other institutional forms of work we shall say that the work is almost finished, but if we go five miles into the interior we shall say it has hardly yet begun. This task of evangelizing ten-twelfths of the total human race is not one that can be

successfully attacked in any casual or haphazard fashion. We need to know its character and its proportions in order that we may be able to settle principles, define broad general policies and address ourselves to this great work in a great way. We need to be able to visualize the work as it is, and not as we imagine it to be, and to see it not merely in its different parts but as one whole. How can we do this except by a Survey planned to make these things plain? "Go ye into all the world" is the command; how shall we go?

Again, we need to realize the dangers of partial surveys. These will serve merely to misrepresent the task and to mislead the workers. For instance, a survey by a single society, or by a group of societies, which fails to take into the reckoning such work of other societies or such non-missionary work as would, if known, exercise a qualifying effect on policy will, from the standpoint at least of the interests of the work in the foreign field, be full of dangers. However self-contained we may desire or feel ourselves to be, or however hostile or indifferent we may be to union, federal or cooperative movements, we may be, we must be able to see our own work in its relation to the work of others before we can shape our own course clearly or avoid the folly of misapplied effort.

We must now begin to think in terms of a "single front," hence the necessity of one Survey covering all foreign fields. It is of great importance that this should be emphasized. If independent surveys are made in the different foreign fields which, when finished, will not piece together and form a complete Survey, the whole purpose of survey will be frustrated. Common lines must therefore be followed in order that when completed, one field can be compared with another and one part with any other part of the same field. Survey should show each society's work in

each field in its proper setting in the whole work of such field. And it should do this against the background of the unfinished task. And the work in one field should be seen in its setting in the work in all fields in like manner. Not what has already been accomplished, but what remains to be done, must be the enlightening and quickening factor which Survey will bring into play.

Survey, therefore, must be thought out in no partial or fragmentary fashion, but comprehensively, having regard to the fact that the field of operation is the unevangelized world.

It will be wise if this wider Survey is concerned only with inter-society or the general interests of the work. What is needed over and above this by the individual society for its own purposes, it can itself add. This wide, general Survey need not involve accumulating a vast amount of detail. For purposes of administration each society will need to know much which would be superfluous in a Survey which aims to shed light on broad questions of society and inter-society principles and policies. For the former, full and intimate detail is always needed—indeed it cannot be too full—but this is a concern of the individual society. But to introduce such detail into a world-wide Survey will serve merely to overwhelm and confuse. This has already been proved to be true. Every question, therefore, which is not related to wider than administrative ends ought to be excluded from Survey questionnaires.

It may be helpful if two examples are given showing how Survey of a wider character will influence mission principles and policies. On the conclusion of the late war, the thoughts of those interested in Foreign Missions naturally turned to Syria and Palestine. The Holy Land was in the possession of the Allies. Some felt that a unique opportunity was afforded for a strong concentration of effort with a view to winning this land for Christ. But a Survey for the purpose of showing how the total Protestant Missionary forces were distributed

throughout the world in relation to population, had just been completed by the present writer. For this purpose the Foreign Mission Fields had been divided into three hundred areas and the ratio of missionaries to population shown in each area. Whilst the average number of missionaries for each million of population throughout all fields was 21, the average in Syria and Palestine was 144 or seven times as many. Now a fact of this kind when it is known, is bound to be taken into account in considering the wisdom of a policy of a further concentration of forces in an area already, relatively, so well supplied. Syria and Palestine with a total population of less than 4,000,000 has about 576 Protestant missionaries.

Now take a case which shows how Survey will influence missionary principles.

Seven years ago the writer spent some months in carefully surveying an area in China which comprised about 30 counties. The results of the Survey were as follows: Estimated population, 8,000,000; villages, 12,000; market centers, 550, making a total of 12,550 villages and market centers. There were also several cities. Settled work in the area was started about 35 years ago. The present position as the result of that work was so infinitesimally small in relation to the work still to be done (which the Survey revealed) that the missionaries and native pastors who shared in the Survey, decided that it was necessary entirely to change the principles on which the work had, up to that time, been established. The facts of the Survey compelled this. In no other way was it possible to do a steadily progressive work. On the old principles work had practically come to a standstill. Churches were mainly living on the Mission and as resources were all absorbed by the head Station work and by the assisting churches, whilst no more were expected, the work was almost at a standstill! Clerical missionaries had all their time taken up in superintending the churches. The churches themselves were only feebly evangelistic so that

wide-spread evangelistic work had almost come to an end before the task had well begun. After much consideration it was decided that henceforward all churches should from the first day of planting, be established on a basis of self-support, self-government and self-propagation.

This involved a vastly more careful preparation of churches before they were planted, but along these lines there was at least a prospect of a steadily progressive work being done on existing resources. A church thus planted would no longer tie up forces and resources but would become an active agency in holding the ground and propagating the work. After seven years the missionaries in the area referred to say that their best churches are those established on the principles mentioned and that they are facing their immense task with confidence and courage. Survey revealed facts which had immediate reactions on principles.

But it will not suffice in the wider Survey we are contemplating merely to gather facts. Such facts will need to be presented in ways which vitalize and give them practical value. It will be necessary to know how the work, in each department, place and field stands in relation to need—that is to say in relation to the unfinished task. In a work, which although to be done by many different agencies and societies, is nevertheless one work, we shall require all the guidance Survey will provide in order that we may approximately be able to discover also the relative urgency of need. Equipped with this knowledge we will then be able collectively to address ourselves to our common task with some measure of wisdom and statesmanship.

Who can say what the reactions of Survey will then be in the direction of cooperation, combination and union? Picture what they may be in the future distribution of forces and resources as between one field and one form of work and another, and in enlisting the services of the men and women required for a work greater in magnitude and importance

than any other, the outer fringes of which have only thus far been touched.

Further, when world need is really visualized many questions will be asked. For example the ratio of Protestant ministers in the U. S. A. is 1,500 per each million of population; and over and above these are multitudes of voluntary Christian workers. But in the Foreign Mission fields of the world the average ratio is 21 per each million with only a mere handful of voluntary workers. Missionary Survey will compel us to take a fact like this into the reckoning.

Another point. Missionary Survey is an intensely practical thing. It has a work to do for each missionary body from a local committee to a Board of Directors, for each society in its own particular sphere and for all societies in their inter-relationships. All who in the future will have to engage in or to guide Foreign Mission work must have the data which will enable them to function properly. For the conduct of work this is an elementary need whether a body be responsible for the work at a single station or is holding the whole world in review.

In regard to questionnaires. No questionnaires other than those sent out by a society to its own missionaries ought to be circulated which have not been examined and approved by a responsible body qualified to see that no question is admitted which is not clearly related to society or inter-society missionary principles and policies. For the reasons already stated, experimental questionnaires which, up to the present time have been issued, (again I except those sent out by the China Continuation Committee) may well be regarded with a sympathetic and uncritical eye, but over-worked missionaries will be entitled to protection in the future even from these.

Over elaborated questionnaires defeat their own ends. The quality of a questionnaire does not increase its length. The model questionnaire is that from which everything superfluous or irrelevant is excluded. A clear appreciation of the end to be served and much

experience are essential to the production of a model questionnaire. Those prepared by the China Continuation Committee will repay close and serious study. And the methods of presenting the facts of Survey adopted by that body are remarkably illuminating.

A final word. The time is ripe for Survey. With world shrinkage new needs, new conditions and new opportunities are presented to us. We are at the beginning of a new era in missions. Survey is always the first step in

any new work or new beginning. What is the work which the new era opens to us? What its dimensions and its many sided character? What resources for its successful undertaking are required? On what principles shall the work be founded and what broad general lines of policy should be followed? Who without the facts of Survey before them will venture to answer these questions? At this juncture in Foreign Missions, many things may be needed but one thing is essential: viz., SURVEY.

A Real Revival Needed.

BY W. N. BLAIR, D. D.

During the past year a remarkable change has taken place in the evangelistic situation in Korea. The political earthquake which occurred a year ago last March aroused the entire Korean people, men everywhere have been shaken out of their old ideas and self-conceit. A veritable thirst for knowledge and improvement has laid hold of all classes, especially the young men and women of Korea, with the result that all schools are crowded.

For thirty years the Christian Church has gradually spread over Korea until today there is scarcely a good sized village or a mountain valley without at least one believer. Day by day men have watched the lives of these witnesses of the Gospel and in spite of deep-set prejudice the connection had already become almost universal that Christianity was good and made men strong and true: but the love of sin and superstition blocked the way.

Now a great break has come. Everywhere throughout Korea today the Gospel message is receiving a welcome never accorded before.

As chairman of the Forward Movement committee of the Presbyterian Church, I have received letters from every part of the country, I have personally visited two-thirds of all the Presbyterian stations and I know whereof I speak when I say that all Korea is ripe for a great harvest.

And this is what I wish to emphasize in this

article. The long prayed for day has come. The opportunity of opportunities to win Korea for Christ is here. The question is are we ready to reap this harvest? Are the Mission body and the Korean Church prepared in spirit to undertake the great task of preaching with divine power the everlasting Gospel of sin and repentance to the multitudes now ready to listen?

Nothing else will suffice. A temporal Gospel may win approval from the crowd today; but only the message of the cross of Christ will convict men of sin; only the spirit of the living God can convert sinful men into permanent disciples of Jesus Christ. This is why I have headed this article, "A Real Revival Needed."

For a time I was occupied with the organization of the Forward Movement, with plans for advertising the Gospel and pushing evangelistic meetings in all parts of Korea. I still realize the importance of these things; but I have returned from my trip to South Korea convinced that the emphasis from now on must be laid not so much on the preaching of the Gospel as upon the Church to preach the Gospel.

The evangelistic meetings will be a success no matter where held or who leads them. People will come because they are ready and want to come. And just as sure as they come they will go away again or if they stay they will destroy the spiritual character of the Church

unless the Church of Christ in Korea is prepared in spirit for a real revival that shall come with mighty power and turn the hearts of men to God; a revival that will spread throughout Korea and continue month by month until a mighty host of men and women have been truly converted.

Such a revival can be planned for but will never come by mere planning. It must be longed for and prayed for with earnest, persistent praying, and it must come first in the hearts of Christian leaders and then in the Church itself before it will spread to outside communities.

For this reason in arranging for the evangelistic meetings to come it is absolutely necessary that special prayer meetings be held for months before the evangelistic campaigns begin. As far as possible both missionaries and Korean Christians should be banded together in daily prayer for an out-pouring of the Spirit of God upon the Church and upon the whole people of Korea.

In making these plans it will be much better if each section will proceed independently under the leadership of the Spirit according to local conditions. As far as the Presbyterian Church is concerned it is impossible for the full Forward Movement Committee to meet now and try to formulate a general plan even if this seemed desirable.

All I would like to suggest here is that the missionaries and Korean leaders in every section of the Church ought get together this summer and plan now for meetings in every church. If we wait till next fall it will be too late to enlist the entire Church in the months of prayer and preparation which would seem necessary for the real revival we covet.

Perhaps it will help to give here the general outline of the plans adopted by the Presbyterian churches in Pyeng Yang, not with the thought that they will be suited to other districts, but with the hope that they may prove suggestive and that equally through-going plans may be adopted in every part of the Church.

This spring and summer every church is expected to organize its members into preaching bands and continue preaching in every way possible during the ensuing months.

By decision of the Presbyterial Committee the local churches in Pyeng Yang are planning for a full month of evangelistic meetings in November to be followed by meetings of ten or more days in length in all country churches during December, January and February.

In preparation for these meetings we hope to have special prayer-meetings in each village or kwonchal's district once a week for two months before the special meetings begin. Every Christian is to be asked to decide upon at least one unbeliever whom he will try to win for Christ during the two preparatory months.

And more important still an attempt will be made to form prayer circles of three each throughout the entire church for daily prayer for an outpouring of the Spirit upon the Korean Church and for the conversion of the three unbelievers each prayer circle will endeavor to win.

We plan in the city of Pyeng Yang, and in the country as far as possible, to have mass meetings to arouse interest in evangelistic work several Sundays early next fall, with the strongest speakers we can get to urge upon the Church the necessity of reconsecrating itself for the great work.

We hope that large numbers of our city men will feel led of God to give from one to three months of their time from December to March freely to the Lord and go out in bands to help the country churches and perhaps to distant parts of Korea. If this giving of service by our leading men is pushed in all our churches it will bring tremendous strength to the movement.

Both in Pyeng Yang and in the country districts we hope to have evangelistic meetings each Sunday night in every church for at least two months before the local evangelistic campaigns begin. Leaders for these meetings will be secured by an exchange of speakers from near-by churches according to a schedule

made out in advance, each church being expected to send its members out on Sunday afternoon to preach and to bring an unbelieving friend for the night service.

All this by way of preparation of the Church and community for the main evangelistic campaign which will be conducted in a variety of ways according to the character of the preachers secured. In the average country church we will probably have a combination of evangelistic campaign and Bible Study Class for ten days with Bible study in the morning and house to house preaching in the afternoon and special meetings in the church each night.

And just as we need to impress upon the Church the importance of beginning evangelistic work long before the special campaign begins, so we need to make it clear to all that the meetings must not close with one week or ten days or even one month of special effort. As soon as a number of new believers are secured the evening meetings should be transformed into a combination of evangelistic meeting and Bible study class and if large results are to be secured these night meetings should be continued for weeks after the day meetings close, with new believers being

brought in night by night, and the whole church being united in Bible study as we used to do in the good old days of the beginning of the Korean Church, when it was common for such night meetings to be held throughout the winter.

Apparently the months of November and December will be the great harvest months. In America during the war banks were closed, offices and factories were shut up in order to allow the workers to go out and help garner the wheat harvest. In view of the unsurpassed opportunity and the need of workers is it too much to ask that the doors of our higher educational institutions be closed for a part of this time and that every missionary and Korean teacher and all our older students be allowed to help in the meetings?

Some of us have charge of churches, some of us teach in schools, others are busy in hospitals; all of us have been sowing the seed these years; now by God's help let us reap the harvest. But the most effective service any of us can render these days will be rendered upon our knees claiming for ourselves and Korea the fulfilment of the promise of the Holy Spirit.

A Retreat for Prayer.

BY WALTER C. ERDMAN.

The word "retreat," as commonly used, suggests defeat, the yielding of ground to an enemy who is crowding us back toward surrender; but its spiritual use, which is becoming steadily more common, means retirement for refreshment. The Christian who in the morning enters his closet and shutting the door prays to his Father in secret is in spiritual "retreat." He, however, is in isolation, while the word contemplates the association of at least two or three who go apart from everybody and everything that would hurry, divert or impede the realization of closer fellowship with one another and with God; our weapon prayer giving place to God's

weapon "all prayer" furnished fresh out of the divine armory, that so omnipotence may be released for our reinforcement in bringing to pass the Kingdom of God in the earth.

"The Call to Prayer" in the January number of the KOREA MISSION FIELD met with an immediate response in the hearts of workers in different sections of the country and has resulted in a growing group (now numbering eighty) who are praying definitely for a real manifestation of God's power in Korea and throughout the world. There has been no organization for any undertaking other than to pray for the out-pouring of the Spirit and for each other.

In the last days of April some of those who had early identified themselves with this particular ministry of intercession, felt moved to write to some half-a-dozen others, as the Lord led them, suggesting a rendezvous for united prayer. The response was hearty and unanimous and indicated that the Spirit of God was working out one purpose in many hearts. The spontaneity and informality of the gathering made it impressive and unique. Not all could attend who desired to do so but the first week in May nine men from four different missions met at a place provided through the kindness of one already in the fellowship of prayer, a place of quiet and beauty singularly adapted to the purpose and spirit of the gathering, a place of God's providing.

From the moment of gathering it was evident that the Spirit of the Lord was present and leading, bestowing a spirit of prayer and supplication with thanksgiving upon all present. In a group representing a wide variety of experience and temperament, and a wide divergence of habit of thought, there was a unity of feeling, of sympathy, of love and of purpose which marked the unmistakable Presence.

We met to pray for the coming of the Spirit in power in a great spiritual movement, but had not been long together before the conviction was borne in upon us, through reports from different sections, that God had already begun the work and intercession gave way, in large measure, to praise.

We write these things that your joy may be full. God has begun to work. Let us thank Him and take courage. There were in that little gathering, which lasted four days, remarkable instances of answered prayer in the space of a few hours; of special blessing received and new joy and peace granted.

One could scarcely look for clearer indications

of fellowship and God's presence. A most impressive incident occurred in connection with a question of great importance involving all the future work of one of those present. The question had been stated in the morning gathering and a little later in the day, without collusion or pre-arrangement, a Northern Methodist and a Southern Presbyterian in one part of a beautiful pine grove at sunset, and a Northern Presbyterian and a Southern Methodist in another part, at the same time were praying over the matter and the answer came before the hour of the evening gathering.

These things were tokens which could not be doubted, not only of the presence of the Holy Spirit, but of His gracious approval and of God's purpose to bring a great spiritual blessing on all the people. These few words are written that those who have been especially praying for our awakening may share our conviction and joy and encouragement. Truly He has done great things for us whereof we are glad and there is a sound of abundance of rain.

Will not all who read this article join in prayer and praise, and possibly even in informal prayer groups as they are led, uniting in *earnestly* asking Him that in this time of the world's turmoil and unrest there may be in this land a signal manifestation of the reality of the spiritual things which are eternal, a spiritual movement not limited by bounds of class or race, a cleansing beginning at the house of God, that shall turn men's minds away from questions of politics and nationalism or internationalism to the living God and to His saving grace through our Lord and Saviour Jesus Christ, that men may see and marvel.

"Faithful is He that calleth you" into the ministry of prayer, who also will do it.



Indications of the Spirit Working in the South.

BY J. U. S. TOMS.

Some twelve years ago when there was a great movement in Korea into the Church the inflow was not so great in the south as in the north. Naturally where there had been less sowing there was less reaping. The workers to gather in the harvest were also few. Since that day there has been much sowing in the thickly populated province of South Kyengsang, so there should be much reaping. There has been some reaping already, for many centers of Christian influence have been established each with its corps of reapers ready to gather in the harvest. Prayer is being made for the outpouring of the Power from on high. There are many indications that God is going to bless us, many straws that show how the wind of God is beginning to blow.

Within the past year, in different parts of the province, on the part of the more intellectual of the people, especially of the young men, there has been a movement towards the Church. In Fusan and Tongnay cities the unbelieving shopkeepers agreed that they would observe Sunday as a day of rest. This compact is still being observed and there are many young business men attending church services regularly.

At the beginning of April the Pyengyang College Students' Evangelistic Band went to Fusan, Masan and Chinju. Great crowds attended the meetings and many decided to become Christians. Among those who have continued to attend church since then are a goodly number of young men. In May, Pastor Kim Ik Tu held meetings in Milyang where about 40 decided to join the church. Later meetings were held in Fusanchin, from 5 to 6 o'clock each morning, the church, seating about 400, was crowded to the doors. The addresses were on the work of the Holy Spirit and those attending have been deeply moved, many of the Christians weeping under con-

viction of sin. There were crowded meetings all day, even though the attendance was limited to adults, and at the evening service many of the believers had to go out in the yard to make room for the unbelievers for whom the addresses were especially given. Arrangements had to be made to hold the meetings in the church yard. One evening 1,250 were admitted by ticket. So far 150 have given in their names and addresses as new believers; greater things are hoped for as a result of these meetings.

A united meeting of the church officers was held to organize a big evangelistic campaign in the early autumn for the whole district. It is hoped that help may be obtained for this from the North.

At Andong City a helpers' meeting was held to plan for a fall campaign and the zeal and enthusiasm manifested gave evident tokens that the Spirit of God was present and inspiring the meeting. A month's travel by the writer through the country districts there, showed that this was not a local burst of enthusiasm but on the mountains and in the valleys, by stream and cliff and waterfall could be found those hearts the Lord had touched whether Christian or not. There was a zeal on the part of the believers to preach and a readiness on the part of the unbelievers to hear that was of supernatural origin.

One day instead of going 25 li over the bare mountains, I decided to go around on the big road by the river, past crag and cliff and one great towering monolith called Standing Rock. I took some pictures of the pinnacle from across the stream and then sat down under a shady pine to enjoy the view and eat my lunch. As I was eating, the inevitable Korean appeared but, overcoming the temptation to regard him as an annoyance, I saw in him an opportunity and endeavored to give him food for the soul while I partook of food for the

body. He was an intelligent man and not unacquainted with the Way. He promised to believe and I promised to send him a picture of the column across the stream, also promising myself to send a further message in the letter. At church one evening after the rest were gone, a young man, a school teacher, stopped to ask me a number of questions about the the Way of Life. He made me think of Nicodemus as we discussed his intellectual difficulties in the empty church. My heart yearned after him that he might come to the light.

At a number of the churches, in the evening service, when the invitation to believe was given there were a number of decisions. At one place, Opo, where few were Christians and it seemed almost a waste of time to spend a whole day at the evening service, there were five decisions that seemed to have a genuine ring and as I lay down to rest that night I thought, this is the reason the Spirit led us to spend a whole day here instead of only making a noonday stop.

In the first days of May many men, who had been released from prison were returning to their homes. It gave me a theme of conversation with those I met along the way. As I was going over a small pass I overtook two men and began to talk to them about the road and their destination and the men returning from prison and thus led up to the Way of Life and their ultimate destination. I told them of the prison house for those who continue in sin and that they were on their way to this prison, from which there was no release unless they accepted of the free pardon through Him who came to set the prisoners free. They both promised to accept Jesus as their Savior and to attend regularly the nearby church. I said, "I don't want you to say this because I, a foreigner, ask you, but to do it for your own sakes." They said "We are sincere, we really mean it." And thus I parted from them.

At a large village just outside Seoul there is a church which has been growing weaker and the attendants fewer in number for some time.

The departure of three families for Manchuria seemed to mark its end. One day, the one man left in the group came to Seoul and said "You must come out next Sunday. Last Sunday, 400 people gathered in the courtyard around the church curious to know of the doctrine." I said "Forty would sound more probable." I went; there was no crowd at all in the courtyard that morning but a grand attendance inside the church building. After the service, seven men came forward to show their interest in the Jesus Doctrine. Duksum has a reputation as a hard, tough place and only the power of the Spirit, working no-doubt through human instrumentality, could have brought those men inside that building.

In one district, where three new groups have been laboriously established in the past seven years, this year, four new groups have sprung up with the prospect of two more in the near future. One of these was started by a young Catholic, a student in the Theological Seminary at Ryong San, whose father and grandfather had been Catholics. Dissatisfied with what he was learning there and its outworking in the lives of those who were his instructors, he gave it all up, returned home and gathering a group of 25 together by his efforts asked for admission into the Presbyterian Church. At another place a Christian mother and son moved to a village to work for a relative there. Word came that a group of Christians were meeting regularly there. I went with my senior helper to this village. As we drew near, he said "Sixteen years ago, when I was a colporteur, I preached in this village. There was a man there who at that time became a believer, I wonder if he can possibly be one of this group." We found that identical man there. He had fallen away from his profession but now decided to renew it. The lost sheep had come back. I went with this same helper to a village where I had never been before and after examination admitted nine as catechumens. The men had heard the message from this helper in the market town and had believed five months before our visit.

The helper's wife had visited this village and had been instrumental in bringing in many of the women. There is a zeal for preaching as evidenced by the formation of a Home Mission Society on their own initiative, and by the enthusiastic preaching at the country Bible Classes.

Away up in a little hollow of a mountain is the village of Potosan, or Grape Mountain, 2,000 feet above sea level. Sunday afternoon I climbed up to a surveying mark nearby and was rewarded by a surpassingly fine view. Far away to the east, I could see the jagged crest of Hakka San, typical of the fierce persecution and opposition in this land; to the north east lay the great bulk of Ilwul San, typical of that inertia and sluggishness that

so frets us from the west. To the west 25 miles away was the restless ocean most typical of the surging human life that filled the valleys below. But the thing that caught and held my attention was a broad road cut through the hills and down the valleys, blasted along rocky cliffs and tunneled through the hills. There came to me with new force that message from the 40th of Isaiah; beginning "Prepare ye the way of the Lord, make straight in the desert a highway for our God." Road building, in spite of all obstacles, is the work of the King's servants. He has furnished the plans and is waiting to send the Spirit which is the *pneumatic* power to drill the mountains of opposition and the *dynamite* to blast them to pieces.

The Forward Movement in Education in the Southern Presbyterian Territory.

BY D. J. CUMMING.

In the autobiography of a late American there is a semi-definition of an education as that which trains "the mind to react with vigor and alertness." The Korean people have in a way still somewhat vaguely, got hold of that idea. There can hardly be a missionary in the country who has not felt the force of this movement that is sweeping like a great wave over the land. It is as though the people had wakened from a long sleep and thus on waking had found a new interest in life. The older missionaries tell us of such a movement following the days of the great revival, but it seems that the present movement is characterized by less of curiosity and more of purpose than was the earlier one.

As one looks over the field of the Chulla provinces he finds that this new interest is almost universal. Everywhere the itinerator goes he is asked about the schools; those who have sons and daughters in school show an increased interest in their progress, and those who before have cared nothing for the educa-

tion of their children are inquiring whether they can be sent to the mission schools.

Because of difficulties in the way of procuring the desired government permits our Soonchun schools have been closed for a number of years. After prolonged negotiations the prospects are now fair that the necessary permits will be granted in time for the schools to be reopened this fall, and already from the station's territory as many students are pledged as can be accommodated. Teachers have been engaged; one well-equipped man has offered to give up a much more lucrative position that he may become a teacher in the reopened school.

Station and country schools alike have an enrollment larger than they have ever had before; in fact some of our station schools are so crowded that a great enlargement of dormitory and teaching space will be necessary just to make room for the present number of students through the more confining months of the fall and winter terms. Every school teach-

er understands that that means that our rooms which were formerly used for three or four are now housing seven or eight, and that the running expense budget could not be stretched to cover the cost of new benches and blackboards needed. The little chaps sit on the floor and the larger ones work at the board in many relays.

The new interest is backed by a new willingness to pay for the privileges of education. Of course the Koreans are still borrowing and the missionaries are still lending against an uncertain future, but the people in face of the tremendous increase in all living expenses pay uncomplainingly the higher fees and board and the price of books for their boys and girls.

The movement is not confined to any special class or to one sex. Rich and poor, coolies and officials, are sending their sons and their daughters to school. A father finds it difficult to marry his daughter if she has not had an education; the young men are demanding more of their prospective wives than that they be able to cook the rice. It is a small begin-

ning, but it is a real one, that the women are making toward taking their rightful place in the life of the country.

Of the many new students who came rushing into our schools during the first days of this term, some have grown discouraged and have gone home, and some few have had to be asked to go home, but a large majority have settled down to steady work and are digging away with a tenacity of purpose that is sometimes surprising to the teacher, so far as they are able to understand what it means they want a Christian education.

And therein lies the opportunity and the danger of this present movement. If we make it in truth a Christian education that we give them, we shall be able to develop a force for the Church such as it has never had before; but if we allow the inrush of new students to weaken our principles or to turn us aside from the great purpose of all our education, then we but train up a host of enemies to the cause of our Master.

Union Classes in Seoul.

BY MISS JESSIE MARKER.

It was hard to determine what was best to do in regard to our union classes of Methodists and Presbyterian women in Seoul last fall because of unsettled conditions. Accordingly we only had one class, and that a formal class made up for the most part of Bible women who were always seen on the street and would not be likely to arouse any suspicion on the part of the authorities. However when this class opened we were favored with the presence of a Korean gentleman for a few days. He came in, asking where the men's side was. On hearing that there were no men meeting in our class, he seemed to be content to take a seat in the rear and inspect the work that we were doing. We told him we were only studying the Bible and that we would be glad to have him come at any time. Our invitation was too cordial, for

he did not tarry with us but a few days and then, being assured that we were not up to any mischief, he betook himself to the outside of the church where he hovered around for a few more days and then went off and left us in peace.

We had such a good class. All of our women were led nearer to the Master as we waited before Him at the morning prayer hours. We had not had a class for months and it seemed so good when all was so uncertain and minds were so disturbed to get together and pray. The women went out from this class in all directions holding small classes in the country Churches, and we felt repaid for the time spent in prayer and study together as we heard the splendid report later telling of new believers who had come in, of discouraged ones who

had come back, and in some cases of a number of men who had formerly been members of the church and who had been led back by these Bible women as they visited in the homes from day to day.

We did not attempt one of our regular Bible classes until the first of April. We had made great plans for this class and were much disappointed when, on the opening day, the rain descended in torrents. For three days it kept pouring and while some of the women could not come, yet a goodly number came every day, their clothes so wet that we thought it was dangerous for them to stay and study. We found it took more than a rain like that to dampen the spirits of these dear Korean sisters. There were 189 women who attended this class and while that is not a very large number, we felt that it was good considering all the difficulties we were facing. There was a splendid spirit throughout this class, we had good teachers representing the three denominations, we had fine evangelistic meetings conducted by a Presbyterian minister, Mr. Kim Pil Soo, and on the whole we felt that it had brought a blessing to the hearts of many of the women attending.

The Bible Institute which we have just closed was one of the best classes we have ever held. We were able to reach and to help a number of young women in a very real way. We had put lots of prayer into this class and if there was one thing above all others that we had asked the Lord for it was that we might lead the members of this class into some active service for Him. Most of the forty who attended this class were young and as it has never been the custom for young women to do much church work, we did not know how they would respond to the things that we were going to ask of them. Before we could ask them to go out and do work for others we realized that we must find out the condition of their hearts, what their desires were, etc., etc. It was a real joy to see them open up from day to day and give us a glimpse

into their lives and homes. They seemed to lose all fear under the influence of the Holy Spirit Who pervaded our morning prayer-meetings, and before the class closed every woman in it freely led in prayer and testified to blessings received during the days that we had been together.

On each Friday we went out on a preaching trip to the different hospitals in the city. We hoped to go to factories and desired very much to go to the prison but a way did not open to go to these places. The women took flowers and tracts with them as they went preaching to the sick* and it was a joy as we left the hospitals to hear the people reading about the gospel story all over the building. Some definite work was done on these trips as the women gave the names and addresses of different ones who had decided to believe under their preaching. Then, too, in addition to this they were working on people who go to their own churches and praying for people in their own homes. One young woman told us many times, with tears in her eyes, how she has never done anything before and how she had been led to see that she had a responsibility toward the women in her own church, and how she had started preaching and working. She was so overjoyed that she could hardly tell us how glad she was to do some special work for her Master.

There were some women in this class who were attending under the greatest of difficulties, one whose husband had taken concubines, and who scolded and beat her because she came out to study. Another young woman's parents were not Christians and they were not going to let her come at all, but God answered prayer in these two and other cases and we could only praise Him for the transformations that He had made in lives and for the many good times we had been privileged to have together.

* See frontispiece.

The Christian Young Men's Preaching League.

BY E. M. CABLE, D. D.

The last six months have witnessed the rise of an organization in Seoul of much power and promise. A brief statement outlining the organization and its work is the object of this article.

No more psychological moment could have been chosen to launch such a movement. The whole country has passed through a year of unrest and great anxiety, in which the Church and many of its prominent leaders have experienced their share of suffering and incarceration. It may be some doubting Thomases felt that a great setback to Christianity would be the result. These, if such there were, miscalculated the caliber of the Korean Christians, for these days have brought new vision, power, and endeavor to the whole Church and there has also come a deeper sense of spiritual needs and spiritual values. To give expression to these deeper longings of the heart this new vigorous movement was born.

In November of last year the International Y. M. C. A. called upon its organizations throughout the world to unite in a week of prayer. It was felt that a general call to prayer for the reconstruction of the moral and religious life of the young men of the world was necessary to meet the new conditions that faced them. In response to this challenge the Y. M. C. A. in Seoul held its week of prayer. The meetings were well attended and much interest was manifested. At the conclusion of the meetings a number of the prominent members thought that something of a more constructive nature ought to be done. Praying was necessary but with the praying should go doing; thus was born the idea of The Christian Young Men's Preaching League. The idea of its promoters can well be summed up in a statement made to the writer by one of the most prominent young men of Seoul

who said, "The young men of Korea feel the need of something more than mere material civilization to insure their future success and happiness. They realize that along with this development there must be a more substantial spiritual growth and for this growth they must look to the Christian Church. This explains the great interest now manifest by the young men of Seoul and the country."

Little more was done until early in 1920. In January another meeting was held. The pastors and prominent Christian young men of the city came together in council and the movement assumed a more definite organization. In February the above named workers united in a special evangelistic effort. Great numbers of non-Christian young men were invited to the services. At the close of each meeting the non-Christians were urged to make a stand for Christ. The results were very gratifying. During these meetings the declaration of the League was made public and the hearty cooperation of the young men secured. A sum of nearly three thousand Yen was collected for the printing of literature to be used in the League's evangelistic propaganda.

The membership of the League is composed of several hundreds of the most influential and active young men in the churches of Seoul. The organization has a Chairman, Vice Chairman, Secretary, Treasurer and a body of influential Advisers composed of the pastors of all the churches in the city. It is well to bear in mind that the movement is not something entirely outside and independent of the churches, for its members and officers are all members of the churches in Seoul.

The organization having been perfected the detailed plan of operation was next decided. The city of Seoul, both inside and outside the walls, was divided into nine districts. This was

later changed to eleven. The membership of the League was divided into two classes or bands. Only one division was active at any one time. A three days' campaign was planned for each division. Each band had three days of voluntary work and then three days of rest. When an announcement was sent by the League to one of the divisions of the city, the flags of the League were placed either at the gate of the church or over the church doors. This was a signal that the League was to begin operations in that section. On the appointed day the pastor of the church and his workers met the members of the League and, after prayer and consultation, one member of the League and one member of the local church, two by two, went out to make a very thorough canvass of all the homes in that division. Every house was visited, tracts given out, and exhortations made and promises to attend the evening services were secured. Upon leaving the house a mark was made upon it to show that it had been visited. I am told the reception accorded the workers in their visitation of the homes, and in their personal work on the streets, was most cordial. This is quite contrary to many of the former evangelistic campaigns, for the people seemed anxious to hear and gladly received the tracts whose contents were devoured with relish.

The evening services were remarkably attended. Seoul has never witnessed anything like it before. The Church buildings were crowded to their utmost capacity. In many instances the great crowds could not get into the buildings and they filled the doors and windows. More attentive and better behaved audiences could not be found in any country. There was nothing spectacular or out of the ordinary in the manner of conducting the services or the method of presenting the messages. All attempts at emotionalism were dispensed with. It was an intellectual rather than an emotional appeal. The prominent pastors among the natives and foreign missionaries were chosen to do the preaching. Most of the speakers were young men appealing to young men with

Christ's message for young men. The claims of Jesus Christ upon the physical, moral and religious life of the young were strongly emphasized. The responses to the messages were hearty, proving the intellectual assent of the hearers to these claims. In all the writer's experience he has never witnessed deeper interest upon the part of the young men and women. It is pre-eminently a young people's movement. At the close of each preaching service the invitation was extended to those who wished to make a definite stand for Christ. The response each time was good. Here, too, the appeal was made in a very quiet, straightforward manner, tending to reach the intellect rather than the emotions.

In this manner all the eleven divisions of the city have been visited by the League once. In many instances the churches in these sections have preceded or followed up the meetings of the League with several days of evangelistic services of the same nature as the League's. The total number of young men deciding for Christ as the direct result of the League's operations in these eleven districts is 650. In the meetings either preceding or following the League's operations over 400 more have decided for Christ, making the total number for the spring campaign in Seoul to exceed one thousand.

The operations of the League are not to be confined to Seoul alone. The plan is to visit all the chief centers in Korea and practically do what has been done in the capital. The work in the country districts will be committed to those who have taken part in these meetings in the centers. So we see the scope of the League is national. The impetus and help it will be able to give to the local church organizations all over Korea can not be computed. I think it is a movement which ought to enlist our sympathy, prayers and help. To take no cognizance of it, or try to ignore it, is to cripple one of the most potential movements in the Church in Korea. I feel quite confident that no political motive is behind the League. It is an attempt to meet the spiritual awaken-

ing of the young of Korea. May it not be possible that it is the answer to the prayers of those who have been waiting upon God? Because the answer does not come in the way we want it, or expect it, let us not be harsh in criticising it. The more I look into the organization and talk with its promoters, the more I am convinced it is genuine and should enlist our heartiest cooperation. Let us help to make it a powerful instrument in the regeneration of Korea. The following tract was successfully used by the League. (Translation)

THE TIMES ARE CHANGING

God loves the world and, desiring to save all those who are going to destruction because of sin, He has ushered in this new age for the regeneration of the world. How pathetic! During the four years of the great European War the blood of millions of young men was made to flow by the terrible weapons constructed by men. If men could hardly endure the sight and sound of this awful shame and cruelty how a merciful God must have been moved with pity and sorrow. It is one of God's laws that when a thing has reached a climax it must change. Surely the cruelty of this world has reached its zenith. How is it possible for it to go further? Therefore in conformity with God's law it is time to bring a

change; a regeneration of the world. How does God propose to do this? Does one think for a moment that by continuing to fill the world with guns, spears and swords His will can be accomplished? Most assuredly not. These are only instruments of evil used to destroy the lives of men. In order to bring peace and happiness to the race the whole order of things must be changed. But how can guns, spears and swords of themselves injure men? It is because of the awful selfishness of men's hearts that this evil comes, and because of this sin the invisible, immaterial weapons in men's hearts assume visible and material form in the way of guns, spears and swords to kill men. But God sees and knows the hearts of men. Brothers, does this not alarm you? The depraved, hardened and filthy thoughts of your lives God sees. The blood of Jesus Christ which flowed to cleanse our sins can wash them and make them clean. Let Him cleanse them and give you hearts of love, compassion, virtue, justice and pure thoughts. Become new men and looking to the cross of the Saviour present your lives in God's service for regenerating this new world in this time, that you may rest in the contented happiness of this glorious victory. God calls now.

The Evangelistic Outlook in Hamheung Station.

BY MRS. A. F. ROBB.

When one asks our itinerators or our Korean preachers the condition of the evangelistic work, whether in the northern, western, or southern circuits, the answer in many respects is very encouraging. In each district there are new believers, new groups, new church buildings; in a word, there is progress.

For this we are all the more thankful when we consider the numerous handicaps of the past year. Many of the church workers and leaders in gaol; the political disturbances of the past spring followed by drought in sum-

mer, floods in autumn, and famine or famine prices in winter. Epidemics of cholera, flu, typhus, measles, whooping cough, and again flu, rapidly succeeded each other or overlapped, interfering to some extent with country classes and evangelistic work. The financial situation too made it necessary to shorten some classes and cut out others, while also limiting the amount of country travel possible to missionaries and native helpers.

However, in these difficulties many of the Christians turned to their Bibles for comfort

and strength, and found them abundantly. Many passages seemed as if written for them in these days. They too are "troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

Not only have they "held the lines," but in some places ground has been gained. New volunteers for church work have taken the place of those in prison, and probably there are now more active Christians in our churches than ever before.

In Hamheung city there have been for years a number of backsliders, and many of these have been redeemed, and about thirty new believers are attending church. Night schools for women are held for each of the two city churches, and one attended by about sixty men and boys in the Y. M. C. A. A Young Women's Society on Christian Endeavour lines has been organized, and a similar one for men, which with missionary societies, a Temperance Society, Y. M. C. A., and teaching in night schools and Sunday schools, keep many of our young people very busy. Some of them occasionally go out to spend Sunday in a country church, where those able to teach or lead are few.

To the north, in Pukchung county, last winter reports came of an awakening among the people, members, especially young men, showing great interest in Christianity. During the winter classes there about fifty in the county town and vicinity came out as believers and are attending church. Here, as in some other places, among the new believers are to be found some of the recently released political prisoners, who decided for Christ as the result of the efforts of their Christian fellow-prisoners.

In the mountains of Changjin country the work of grace is also increasing. About four years ago a man from one of the villages there was in Hamheung, and for three or four days went to the Christian Hospital for treatment. There he heard the Gospel and was given a New Testament and a Hymn-book. He went back to his home and told his friends that he

had become a Christian. From this one man has grown a church of over forty believers.

In another little mountain village one man decided to believe a little over a year ago, and as the result of his labors there is now a group of over thirty. Two Christian families made up the church in another small village. Several members of one family died, and the three remaining removed to Kando, leaving only one family to hold the fort. They did this so well that now about forty believers are reported in that village. Still another group in that district has over twenty new believers.

In this region the missionary and his helpers while itinerating last winter met hundreds of people, men, women and little children, with as many of their worldly possessions as they could carry, travelling to West Kando, having been evicted from their homes on crown lands. In the bitter cold weather their condition was most pitiable, and it seemed as if many must perish by the way. They seemed to appreciate the sympathy of the missionary and his party, and gratefully accepted tracts, etc.

Many who were resting for the night in the same village with the missionary attended a Christian meeting in the inn, and listened to the Gospel message to the weary and heavy laden surely meant for them. About fifty of these travellers said they would believe, and would start a church, if there should not be any, in their new home.

South of Hamheung in Chyung Pyung county there are many evidences of the Gospel leaven. The church in the county town, long disturbed by two factions, seems really united and is growing well. Their Girls' School which for some time had been closed, has been revived, and now has two teachers and over forty girls. They have a flourishing Sunday School of over one hundred children.

A man who attended the annual class in this town last winter went back to his village, where he had been for a long time the only believer, fired with new zeal, and he has already succeeded in gathering in a group of new believers numbering about thirty, and

they have begun to make plans for a church building.

Besides Chyung Pyung, two other Girls' Schools have been started in this circuit during the past few months, one financed largely by non-Christians, but started by an earnest young Christian woman teacher. Here, too, there are about forty pupils, who all attend Church and Sunday School.

In the Spring Mr. Hobbs and Mr. Yang of the Bible Society made an evangelistic tour, with the colporteurs, in Hamheung and the southern district. They readily disposed of all

their Gospels, and as no more could be had, spent the rest of their time in house to house preaching evangelistic services at night in the churches. Everywhere they found people receptive and ready to listen, and during the evening meetings about six hundred people gave in their names as deciding for Christ. Surely the fields are whitening to harvest, but alas; the laborers are few! This was the only distinctively evangelistic campaign held this year in the whole field. Pray ye therefore the Lord of the Harvest that He will send forth laborers into His Harvest.

Things Korean.

BY R. M. WILSON, M. D.

MISPLACED HIS SOUL.

The death of a rich man had just occurred in the hospital. He was taken home two days ago but they returned today saying his soul had been left in the room where he died. They placed his coat and socks on the floor and a bolt of cloth leading to the window and a basket of food nearby. An old woman begged and pleaded for some time for the soul to please go out and follow them home. Her speech was something like this, "Mr. Pak died here on the 19th whether from his own desire or from the disease I don't know, but this is not his own house so please come with us to his home where his body now is waiting; he is to go on a great journey to a faraway land and desires you, the soul, to go with him. Please come outside and get in the chair and partake of some food." After stirring up the air and fanning for some time she went out to the chair and the fifiers played a tune and two coolies carried the chair containing his clothes and his soul so they say. As this man had no son it is a great calamity for him to die with no son to inherit his home, so his brother's son came along to act as his son. It will take, in all, five or six days to get ready for the burial.

A new mountain will have to be bought with a fine site for the grave. The future prosperity of the family depends very much on the grave site for if put in a poor place the wrath of the gods will come down on them. My heart goes out to these poor people in their ignorance and superstition and about the hospital we see the side of their lives that is to be pitied.

A poor man dying away from his home would just have to take the chances of meeting his lost soul some place, for it takes much money to do as was done for this man here today. Pray that this people may soon have a true knowledge of God and a proper understanding of their souls.

"A PIG IN THE FLOOR."

If a person should say to you, "the pig's in the floor," would you think him foolish?

Well, today our cook's pig is in the floor and he, the cook, could not go to church as he was very busy searching for the pig. Listen to this story and you will learn something about Korean architecture, or floor building and home economics.

A Korean house has hot floors in it, on which people sleep instead of on beds. In the kitchen is located a pot or kettle where the

food, usually rice, is cooked. This big pot is so situated that leading from it are about six or seven flues or sort of little ditches, which pass under the bedroom and through these flues the smoke and heat pass as the food is being cooked. If you will spread out your hand and consider your five fingers the flues and your hand the firing place under the pot, you can get a very clear idea of the plan. Over these flues are placed thin flat stones, over the stones a layer of dirt about one inch thick and over this two coats of mud plaster to seal it and keep out the smoke. Over this about two thicknesses of newspaper is spread and finally on top of all this is a layer of thick Korean paper which is very much like linoleum. This paper is what this country is noted for and in some of the geographies the only remark about Korea is this, "A little country where they make a very strong paper."

When a Korean enters his house or room, he takes off his shoes and leaves on his hat, just the reverse of our custom. He sits and sleeps on the floor, there are no chairs or beds in his house. The usual Korean room is eight feet square and often five or six people will sleep in one of these rooms, usually with no cover, and in the clothes they have worn through the day. About the only piece of bedding used is a small wooden block which serves as a pillow. At our Bible Classes, where often 250 men come from the country to study for ten days, the Station furnishes them a room of the above description (though most of ours for this purpose are fourteen feet square) and a pillow each. The pillows are prepared by having the carpenter get a scantlin and saw it into six inch cubes!

We find these Korean floors very fine in the Hospital for if a person has rheumatism or pain of any sort, just lying on these hot floors is a relief, as it acts as a big hot brick or water bottle. I rarely ever have a case of shock, although we perform many major operations in the Hospital, and I attribute this to the hot floors. As soon as we operate, the patient is

put on one of these hot spots and soon he is thoroughly warm from head to foot.

For economy there is nothing that can beat this form of heating. When the supper is cooked, usually with pine brush which in America is all thrown away, the smoke and heat pass under the room and heat all the mass of stone and dirt in the floor and this remains warm all night. Burning of leaves, brush or pine tops for about fifteen minutes will so heat this floor that more heat is not needed until next day. I once went to a country church where the people were very anxious to show us every attention, so they built an unusually big fire for us. By ten o'clock that night the floor was so hot that we could not sleep and could scarcely lie on one side longer than five minutes at a time. There were four of us and as we had walked 20 miles that day and were very tired, it made a most miserable night. It was too cold out-side to leave the door open so we spent the night wearily turning from side to side.

Now for pig! Our cook lost one of his little pigs and, after searching quite a while, heard it in the floor in one of the small flues. As breakfast was being cooked the smoke made the pig squeal. No one could tell which flue it had entered, so part of the floor was torn up and search made for the pig. It had gotten fast in the flue as there was not room for it to turn around.

Very often the little beggars and the lepers who have no place to sleep, creep into these firing places after the family have retired and spend the night under the firing pot. This is of course a very sooty place and gives the beggars a dreadful appearance, but this they capitalize when they do their soliciting.

Often a chicken, cat or pup or some other small animal will get into these flues and be killed by the fire. I lost a fine pup in this way once.

Since writing the above, word comes that the pig could not be found although many holes were made in the floor. So when time came for the supper rice to be cooked,

the fire was made and the little piggie was roasted. His carcass will have to remain in that same position and although there will be roast pig in that house for many days, no one will partake.

This family had only the one room and had all the floor been torn up in search of the small pig, it would have taken several days to

have made the room habitable. They decided the best thing to do was to sacrifice the pig.

WANTED: Some trap door arrangement or other patent that will permit the passage of heat and smoke under a Korean floor but prevent the entrance of pigs, chickens, pups, beggars, lepers, and any other strays.

A Pyengyang Bible Class.

BY HARRY A. RHODES:

Ten years ago while, living in Pyengyang, I saw something of the annual General Bible Class for men from the country districts. At that time with only a start in the language I could do little but lead in the singing. This year (1920) it was my good fortune to be the visiting missionary at this annual class. Such a class is as fine an opportunity as a missionary can ever have to pour his life into the lives of several hundred men, a full third of whom are church leaders. I tried to avail myself of the opportunity and experienced anew the great joy of teaching the Word of God to a crowd of men who were eager to receive it.

Because of the influenza epidemic, and because of the number of men in prison, the class was not as large as usual and yet there were about 500 in the class and 90 in the Bible Institute. I had one class in each. In the officers class of the Bible Class there was an average attendance of 100; I think it was the best class I ever taught. Ten of the men were helpers, 20 were elders, 25 were leaders, and 30 were deacons. The subject assigned me to teach was, "What Church Officers Ought to Do and Be." I took the following subjects,—Be Men of Prayer, Know Your Bible, Do Pastoral Work, Know your Church (Presbyterian), Know Christianity, Be Witnesses, Be Community Men. Each day I asked certain questions in line with the topic for that day. On the first day out of 49 men present 46 said that they pray daily, 33 have family prayers, 6 keep

a prayer list and 16 pray for the officials. On the second day out of 56 present, 37 said they read the Bible daily, 16 read it consecutively, 15 had read the whole Bible, 34 had read the whole New Testament, nine had read it more than five times, three had read it more than ten times. Only two ventured to say that they could repeat verbatim as many as ten verses of Scripture, and only one thought he could repeat a whole chapter.

On the third day out of 100 present, 48 knew who was moderator of General Assembly, and 34 the moderator of Presbytery; 33 knew who was Clerk of the Assembly, and 29 the Clerk of the Presbytery; 42 could give the names of the three Korean foreign missionaries sent by the Assembly to the Chinese in Shantung, and 20 knew the name of the missionary in Vladivostock. Only one seemed to have an approximate idea of the number of Christians in his Presbytery; 16 possessed a copy of the Church Discipline and 25 a copy of the Church Government. On the fourth day out of 83 present, 47 had been to see some one that was sick during the last month; 36 had exhorted during the last six months some one that had backslidden; 26 had made special inquiry about those who had not been out to services during the last two weeks; and 18 had been to see some one in trouble during the last three months. On the fifth day out of 101 present only 10 knew the year of the great persecution in Korea (1866). On the question as to how many

would like to see the Methodist and Presbyterian churches in Korea united into one church, the vote was so unanimous that I gave up counting; only two or three did not hold up their hands. On the sixth day out of 62 present, 10 make it a practice to speak to at least one non-Christian daily; 8 had spoken to a non-Christian the day before; 18 knew they had led at least one person to Christ, while 11 had led as many as five each. On the seventh day the most surprising vote of the week was taken. Out of 92 men present, 83 of them said that they do not use tobacco in any form, and this in a land where almost every one smokes. The influence of their religion had been such that by choice they had broken off the use of the weed. Tobacco companies will please take notice.

At the evening meetings in the big central church building there was an average attendance of 800 men. Each evening one item on the New Era program was used as the topic of the sermon. A young men's orchestra trained under Mr. Mowry's efficient leadership was a constant delight to the congregation, with Mr. Mowry in charge of the singing. We all greatly missed the presence of blind Pastor Kil of this church, who has been in prison since the launching of the Independence Movement March 1st, 1919.

The very atmosphere in Pyengyang makes you feel that it is a strong Christian center and the missionaries, much overburdened, are still the leaders to whom the 34,000 Presbyterian Christians in the province look.

Notes and Personals.

A son was born to Rev. and Mrs. H. H. Henderson of Taiku on June 5.

Rev. and Mrs. W. Scott, Rev. and Mrs. S. J. Proctor, Miss McLellan and Miss McEachern, all of the Canadian Presbyterian Mission, have left for furlough in Canada.

Mr. Clark, who contributes an article on "Missionary Survey" to this number, is an independent investigator of missions who is now going round the world for the purpose of making a scientific study of the methods and statistics of Foreign Missions in every field. He is anxious to set others to work on the same lines that he is pursuing and eventually hopes to be able to publish a well balanced record of the results of the investigations made.

Considerable emphasis is being laid upon the importance of family worship in the homes of Korean Christians, and promises are being obtained from hundreds of families regarding its observance. As a frontispiece this month we give a small reproduction of an attractive pledge card for Family Worship that has just been issued by the C. L. S. of Korea. This contains three simple guide rules and bids fair to have a very considerable sale in connection with the coming Evangelistic Campaign throughout the country.





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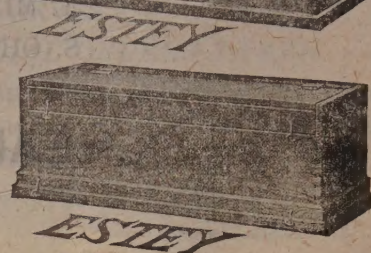
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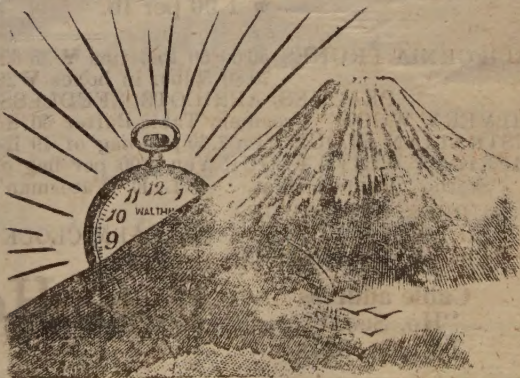
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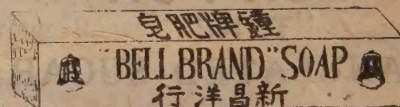
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AMERICAN WHITE FLOUR Yen 9.00 per bag of 49 lbs.

"Sterno" Canned Heat. L. E. Waterman's Fountain Pen, Self-Filling and Regular Types.

RUBBER OVER-SHOES

WESTERN WATCHES AND ALARM CLOCKS

PEBECO TOOTH PASTE



Cable address

"Ho, Seoul"

Tel. No. 827.

F. S. Ho and Company.

Seoul, Korea.